

THE  
BUTCHERS  
LECTURE.

699.2.16  
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Preach'd at

NEWPORT-MARKET,

On EASTER-DAY in the Evening,  
*April 6, 1729.*

And on *Low-Sunday* following, at the  
ORATORY, remov'd from *Newport-  
Market* to *Lincoln's-Inn-Fields*.

The first Undertaking of the Kind, and pub-  
lish'd at the Desire of both Auditories,

By JOHN HENLEY, M. A. K.

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Being N<sup>o</sup> IV. of ORATORY TRANSACTIONS.  
All enter'd in the Hall-Book, according to Act of Parliament.

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L O N D O N,

Printed for the Oratory in *Lincoln's-Inn-  
Fields*; and Sold by all Booksellers.  
(Price 6d.)

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# P R E F A C E.

**T**HE Design of this Discourse is to give an Instance in one Calling, how all may be improv'd to the Purposes of the best Understanding, Virtue, and Religion; and when any Scripture-Idea (as, v. 9. that of the Lamb slain, i. e. pre-ordain'd to be slain, before the foundation of the world) is re-ferr'd to in it, the Intention is, not that any Circumstance in this or any Calling, is, or can be, equal to, or the same with, that Scripture-  
ture-



((iv))

ture-Idea, but that one should often put Men in mind of the other, to raise and advance the Edification; since the less cannot be elevated, bless'd, or sanctify'd, but by the Greater. Heb. 7. 7. I. Joh. 4. 4.





THE  
BUTCHERS LECTURE.

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PSALM VIII. 6.

*Thou hast put all Things in subjection  
under his Feet; — all Sheep and  
Oxen, yea, and the Beasts of the  
Field.*



THE Choice of this Theme  
being singular, obliges me  
to prepare you for a pro-  
per Entertainment of it, by  
a Sketch of my Design, and  
the Method I shall pursue in its Execu-  
tion. My purpose is to display the reli-  
gious History and Use of the Butchers  
Calling; to observe what Considerations  
A offer

offer in Scripture, and Learning, to the advantage of it, by the particular notice taken of what relates to it in the Bible, and other Authors ; where the Nature and Course of the Subject would be broken, by an immediate Application of it at large in the Thread of the respective Articles, to dwell longer upon the practical Turn in the Conclusion ; to vindicate it from Objections commonly urg'd ; and to plan the Theology of this Vocation. As it is a new Attempt, it pleads for a favourable Attention ; and the passing no Judgment on any Branch, till the Whole be candidly ballanc'd and consider'd.

We are under the Tye of a Divine Command to do all Things for the Glory of God, and the least promising may be exalted to a sacred Use : By the Hand of an All-wise Providence every Station of Man is dispos'd, from the Throne to the Cottage ; each is well order'd, and *beautiful in its season* ; the smallest has its part in the Oeconomy of the Creation ; its Task to promote the Happiness of Mankind ; to sanctify, to ennoble itself by a religious Improvement, and advance, in its proper rank, the Honour of *the Great King, the blessed and only Potentate.*

By

By the sovereign Eye of that Heavenly Watchman, who never sleeps, *the Hairs of our Head are number'd, and not a Sparrow falls to the ground without our Father.* Every Vocation of Man, every Incident of Life, and Nature, made, appointed, and directed by supreme Wisdom, is so far from being an Object of Contempt, and total Unconcern, that it is for that reason Important and Instructive. What we understand the least, and are inclin'd the most to despise, is frequently the most valuable and significant. Men and Christians, of all Classes, are Brethren, and upon the level, in the Rights of Nature and Religion: The Humility and Cross of Christ were to the *Jew* and the *Greek* Folly and Offence; but to the Call'd, the Power and Counsel of God. This teaches all to examine what Dignity there may be in the most inferior Situation; *He that lifteth up himself, shall be abased; and he only that humbleth himself, shall in the sight of God, and good Spirits, (the true Test of Eminence and Worth) be exalted.*

My Text is the Motto of the Society for which this Discourse is calculated; *David* in this *Psalm* enhances the Majesty, and Excellency of the Divine Attributes,



butes, by comparing them with the low Estate of Mankind: He intimates, that there cannot be so great a difference between one Man and another, as there is between the highest of Men, and the most high GOD: and that since the All-glorious *Jehovah*, the first of Beings, has invested a Creature so infinitely beneath him with Privileges, in some respects, little lower than the Angels; and in others, superior; (for the Son of God took not on him the Nature of Angels, but the Seed of *Abraham*;) therefore all in general ought to proclaim and adore the divine Condescension, and mutually express the same, *provoking to Love and to good Works, in honour preferring one another.*

Among the Advantages indulg'd to the Sons of Men, by the Clemency of the Father of the Spirits of all Flesh, *David* places an allotted *Dominion over the Works of his Hands; that he put all things in subjection under his Feet; all Sheep and Oxen, yea, and the Beasts of the Field.*

If the reference made to any Calling in the Book of God, entitles it to a regard proportionable to the Weight and Frequency of that Reference, *this* requires a Consideration equal to the Number and  
Value

Value of such Articles, and is a Motive more solid than any other that can be suggested to give it a rational Turn, and a pious Application.

Is there a more august Idea than that of the *Lamb slain before the Foundation of the World*? Send back a devout Eye into the bosom of Eternity, before *the Ox knew his Master's Crib, or the mute Animal sought his Meat from God*, and there view in the Divine Mind, the World of original Light, and essential Truth, the future Sacrifice of Man, *led as a Lamb to the Slaughter, and dumb as a Sheep before the Shearer, meek and lowly; bruised and wounded for our Transgressions*; yielding his blessed Countenance, replenish'd with Holy Innocence, *full of Grace and Truth, to the Smiter, and his Cheeks to those, that pulled off the Hair; and bleeding on the Tree of Malediction for us*: What can match the native Grandeur of that Thought, proper to inspire a prevailing Awe of God, so wonderful in his Decrees, a Horror at Sin, the Source of all Destruction and Misery; Humility to the Proud, Compunction to the Harden'd, and Humane Sentiments, soft Manners to the Barbarous and the Brutal?

On

On this turns *the everlasting Door* of Divine Revelation ; the predestin'd Blood of this immortal Victim, the Lamb of God, is the *Scarlet Thread* of the Old and New Testament, like that of *Rahab*, saving us for *Canaan* : This was figur'd under the Veil of *Moses* by killing the Sacrifices ; and when the great Sacrifice was slain, the Centre and Consummation of all, on the Altar of *Golgotha*, then *it was finish'd* ; awful was the Mystery of Godliness ; the Crimson Sins of Man, the lost Sheep, became white as Wool, by the Death of the good Shepherd ; and the Veil of the Temple was rent, to admit all into the Sanctuary by his Atonement, which was better than the Blood of Bulls and Goats, or that of righteous *Abel*.

The original Charter of this Calling is seal'd and register'd in the Book of God, *Gen. I. 28. Have Dominion over every living thing that moveth upon the Earth ; replenish it, and subdue it.* This is an express Commission of Life and Death over the Creatures from the high Creator ; to subdue, is to destroy, if Self-Preservation requir'd it. This is ratify'd, *Gen. ix. 5. At the Hand of every Beast will I require the Life of Man.* So *Exod. xxi. 28. if an Ox gore any Man, he shall be ston'd.* In *Leviticus*, there is a Law that the Magistrate



gistrate shall kill any Beast which has done this Violence ; and in our Law, it is a Deodand, forfeit to God and the King. As yet to the Beast of the Earth, the green Herb, the Grass, was allow'd for Food, v. 30. To Man, the Fruits of Trees likewise, v. 29. It is a Mistake, that it was then a Sin to destroy living Creatures, in the Use of Food, for there is not a Leaf of a Tree, a Blade of Grass, nor a Fruit, that does not abound with living Inhabitants without number, as Microscopes inform us : so that if the killing of Animals was at first sinful, it was sinful to eat the Fruits and Herbs, peopled with Animals, which were the primary Allowance, and therefore the other was not simply unlawful. So that the *Pythagorean* Philosophers of old, the *Essenes*, any of the ancient and modern Religious, Monks and Hermits, and others, who may have abstain'd from Flesh, on the Principle of the Sin of putting an Animal to death, have been deceiv'd ; for none can subsist on Milk, Water, Fruits or Herbs, without devouring Thousands of living Creatures.

The reason that killing of Animals for Food was not positively commission'd in terms at the Creation, was because the first Constitution of Man and of the Earth, correspondent to each other, made it need-

needless ; had it been necessary, it would have been express'd. There might have been something particular in the Frame of Man, and in the *Paradisiacal* State, that might render a vegetable Food more natural. As Nature was then in her prime Vigour and Bloom, as it had undergone none of those irregular Ferments, Changes and Shocks, which have since disturb'd it, the first Produce, the Virgin Growth of a Field, *which the Lord had blessed*, and which *the Dew of Heaven* enrich'd, might be most suitable.

On the Disobedience of *Adam*, the Curse on the Earth must likewise be a Curse on the Beast that fed upon it. The Serpent is said, *Gen. iii.* to be *curst above all Cattle*, which seem'd to imply an Anathema on the other Cattle also, by aggravating that of the Serpent. *St. Paul* speaks of the *whole Creation groaning and travailing in pain until now, looking for the Restitution* ; which some have interpreted the revival of the first happy natural State, from the present Disorder, Misery, and Imperfection that attend it.

*Milton* has describ'd an Alteration in the Temper and Actions of Creatures, on the Fall ; that in *Paradise*, Mildness, Innocence, and Harmony prevail'd ; and on the

the Lapse of *Adam*, Savageness, Prey, and Rapine appeared.

We are inform'd, *Gen.* iii. 21. that the Lord made Coats of Skins for our first Parents, after it had been recorded, *ch.* ii. 20. that *Adam* exercised his first Act of Pre-eminence over the Creatures, by giving Names to them, *Lev.* vii. 8. *The Priest that offereth a Burnt-offering, shall have to himself the Skin of it.* The Ordinance of Sacrifices was certainly more ancient than that of *Abel*; for in his, *Gen.* iv. it is said, that *in process of time he brought of the Firstlings of his Flock*, or at the usual time, the time appointed, as the Original, at *the end of the Days*, imports; which infers the Practice before: and the Text of *Leviticus* above-quoted, compar'd with these in *Genesis*, lead us to place here the Institution of Sacrifices, of whose Skins God made the Apparel of *Adam*: as the Priest was to have the Skins of the Burnt-offerings: *Adam* and the *Patriarchs* being Priests in their Families. The Death of the Beast sacrific'd was to commute for the Death of the Offender; Death being the Wages of Sin. Hence there never was an instituted Religion without a formal solemn Sacrifice, except the *Ma-hometan*; and that commands a Sacri-

B fice



fice of the Lives of Men, on several occasions, to appease the Wrath of God : they have likewise a C  remony of slaying a Camel, and distributing his Parts in some places of the East, at certain Seasons : tho' *Mahomet's* not commanding a formal Sacrifice is an Inconsistency, for he pretends to derive his Religion from *Ishmael*, whose Father *Abraham* practis'd and enjoin'd the Rite of Sacrificing ; and a reason of no Form of this kind in his System, was, that every *Mahometan* is bound to devote his own Blood, personally, to propagate his Religion, and he directs other Ransoms and Atone-ments of Sin. It is important, that an Unbeliever in the Bible, and reveal'd Religion, cannot justify killing a Beast for ordinary Food, or Physic : natural Reason and Justice extend no farther than the doing it for Self-preservation ; which is a forfeiture of their Lives, when they would endanger our own. Without the Warrant of the Divine Proprietor of all things, Man could have no absolute right to give pain and death to a Creature for his Sustenance, because that is attainable by other Methods. *A good Man is merciful to his Beast*, says *Solomon* ; therefore there is a Mercy, and a Justice to other Creatures ; and to hurt or kill them, with-

without a right for it, (which only their invading our Safety, or God, the Maker, can give) is an Act of Injustice, and morally evil, as to destroy Creatures in mere diversion or rage is immoral. The Persons of this Calling ought to adhere firmly and reverently to their Bibles, to their Religion, because there only they hold their Charter, which no Infidel can have a Plea to partake of.

In this Authority to use the Beasts for Food, the eating of Blood is forbidden. This was likewise prohibited by the *Law of Moses*; *Lev. xvii. 13.* it is commanded, that if a Beast or a Fowl be caught in hunting, the Blood thereof shall be pour'd out. It is remark'd as a Sin of the *Israelites*, to eat with the Blood; *1 Sam. xiv. 32.* and *Ezek. xxxiii. 25.* And *Acts xv. 20.* To abstain from Blood, and things strangled, (because they did not discharge the Blood;) is one of those necessary Things which the Apostles still continu'd as Duties on *Jews* and *Gentiles*. In the primitive Times, it was a common Trial of a *Christian*, whether he would eat Blood; *Eusebius* tells us, *l. 5. c. 1.* of *Biblis*, a Martyr, confessing the unlawfulness of it.

*Tertullian, Clement of Alexandria, Minutius Felix, Origen, Cyril of Jeru-*  
B 2
salem,

*salem*, and *Chrysoſtom*, with a Cloud of other Witneſſes, ſpeak of this as a *Chriſtian* Law : ſo the Canons of the Apoſtles, and the Councils, as of *Gangra*, *Conſtantinople*, *Orleans*, *Roban*, *Worms*, one in *England*, and the *Greek Church* to this day. The Scripture-Reaſon is, that the Blood is the Life ; thoſe aſſign'd by Phyſicians, Philoſophers, Divines, and Church-Hiſtorians, are, that the Blood is unwholeſome, tends to inflame and brutalize the Spirit, and was commonly eaten by the *Gentiles*, as the *Scythians* are reported by *Clement of Alexandria* to have drank the Blood of their Horſes.

Chriſt, (who himſelf eat no Blood, according to the Law,) aſſures us, that his Blood is Drink indeed. It may ſeem a Paradox in Chriſtianity that this is allow'd, when other Blood is excepted. But the other was excepted, that the Attention might be entirely turn'd on the Blood of our Redeemer, to inſtruct us, *that is our Life*, and that the Blood of Beaſts is no Ransom, but thro' *his* ; that the Life of Man, and of Beaſt, for Man, as a Substitute, being the Mulct of Sin, Man had no property in the Blood, and it was of no force, but with an Eye to that of the Lamb, which therefore only could be us'd ; as ſpiritual Suſtenance. Persons of  
this



this Calling are therefore assiduously to contemplate, devoutly to communicate in the Flesh and Blood of Christ, and penitently acknowledge the Judgment due to Sin in the Pain and Mortality of the Creatures slain by them.

*Gen. vii. 2.* We find the Distinction of clean and unclean Beasts, that is, proper or not for Food and Sacrifice, before the Law; God speaks of it to *Noah* as a known Difference, so that it was not commenc'd by the Law of *Moses*. The Reasons of this Difference lie in the Customs of the several Nations at the Juncture of the Revelation. *Abram* was of *Chaldea*; his Descendents, the *Jews*, liv'd at several Periods among the *Canaanites* or *Phenicians*, the *Egyptians*, the *Babylonians*, *Assyrians*, and in other Countries, from each of which they took a Tincture of their various Customs: We find in prophane Historians and Philosophers of the *East*, *Greece*, and *Rome*, that the Eating of some Creatures was unlawful, in the antient Systems of Paganism.

Thus they were forbidden to eat the Flesh of any four-footed Creature, that did not cleave the Hoof, and chew the Cud, like the Cow, and the Sheep. You see, *Levit. ii.* that the Flesh of Swine, Hares, and others, are prohibited  
them.

them. *Levit. iii.* it is made unlawful for them to eat the Fat of the Sacrifice, that being appropriated to the Lord; or the Hind-quarter of a Beast, from *Gen. xxxii.* where the Foundation of that is explain'd, on the Angel's Wrestling with *Jacob, Exod. xxiii. 19.* They are caution'd not to seethe a Kid or Lamb, in his Mother's Milk. The *Jews* understand this of all Creatures, and all Milk whatever; therefore they use Flesh and Milk Diet in distinct Vessels, and with a considerable Interval of Time between them: But the true Sense of that Law was, not to kill any Creature, till it was wean'd. The Apostle, *Col. ii. 20, 21.* puts an End to all these Ordinances; it renders this Calling the more considerable, that so great a Nicety was once required in it under the Law of *Moses, The Statutes of the Lord are right, his Testimony is sure. Eccclus. xxxix. 16.* We are instructed, all the Works of the Lord are exceeding good, and whatsoever he commandeth shall be executed in due Season; and none may say, what is this, wherefore is that? for in Time convenient, they shall all be sought out: All the Works of the Lord are good, and he will give every needful thing in due Season; so that a Man cannot say, this is worse than

than that, for in Time they shall all be well approv'd. The *Jews* have large Books written about the Customs and Ceremonies of their Butchers, as to emitting the Blood, and distinguishing the unclean: There is one Summary of them, which they of this Calling among them are oblig'd to read over once a Week, the first Year, that they are to take Letters Testimonial from their Priest or Rabbins, certifying that the Person is capable of his Office, and that they may safely eat what is kill'd by him; the second Year, they are to read that Book once a Month, and four Times a Year, during the rest of their Lives. They eat with no Utensils, Vessels, nor Preparation, but their own, for fear of Pollution, in any place whatever: If there be a Break in a Knife-edge; or any Blemish, within the Creature, or without, a Bone broke in a certain Limb declar'd by the Rabbins, a Part containing Blood not to be let out, or the Creature died of itself, it is to be dispos'd of to others, and is unclean.

The Use that is to be made of this ceremonial Exactness in that People, is, to look upon every Circumstance of our Christian Law as important, and the more weighty, since it is disincumber'd of these



these Scruples ; and to be tender of observing the Will of God, in the most minute Articles relating to the Purity of the Soul, and the Integrity of our *Dealings and Conversation*, of which the Ordinances of the outward Law were Types and Shadows.

There is a curious Point, on this Subject, not usually consider'd, tho' familiar in Speech and Representation : The Doctrine and Sacred History of the RED Cow, or Heifer, *Numb. xix. 2. St. Paul, Heb. ix. 13.* refers to it ; *the Ashes of an Heifer, sprinkling the Unclean.*

The *Jewish* Doctors place a very sublime Mystery in this Statute ; they tell us, that when *Moses* went up into the Mount, God was contemplating that Section of the Law which relates to the Red Heifer ; and that God reveal'd the Sense of it to *Moses*, and to others made it a Statute without expounding it ; that *Solomon* did not comprehend the Meaning of it ; that this is one of the four things oppos'd by corrupt Reason, the Law of the Stranger, the Brother's Wife, the Scape-Goat, and the Red-Cow : That all their Elders, and Fore-fathers, could not enough admire nor penetrate the Signification of it, and that the Tenth Red

Heifer is to be slain in the Days of the Messiah, and none after\*.

If you compare many of the Particulars of this Ordinance, you will find it Prophetic of our Blessed Saviour, and the Christian Religion. It was to be middle-aged, our Lord being so at his Passion: Perfectly Red, as Christ is describ'd, *Revel. xix. 13.* to be cloath'd in a Vesture dipt in Blood; answering *Isa. lxiii. 1. Red in his Apparel, with dy'd Garments, like him that treadeth in the Wine-fat*: It was to be without Blemish, as *he without Sin, to present the Church without Spot*; it was to be one that had never bore the Yoke, as our Lord had not the Burden of his own Guilt, and had no Yoke put upon him, but freely offer'd himself for our Ransom; it was to be slain without the Camp, as Christ was sacrific'd without the City: It was to be bound on the Pile of Wood, as Christ was fasten'd to the Cross; the Blood of it was to be sprinkled seven Times towards the Tabernacle; as Christ's Redemption is to operate till the Period of the seven Angels, the seven

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\* R. Moses Bar Nachman.

—— Albilla.

—— Tanchuma.

—— Hackspan's *Notes on the Book Nitsachon*, p. 70.

—— Bechai, and Chanina.

Vials, and seven Seals is accomplish'd ; *Rev. xvi. 1.* It was to be given at the Charge of all the People, as Christ was crucify'd by *Jews and Gentiles* : it was to be burnt, as without Christ, Hell was the Doom of revolted Man ; the Ashes of it were to be mix'd with pure Water, for sanctifying the Unclean, as in the Sacrament, the Water bears witness with the Blood to our Atonement.

It is an Honour to this Calling, that the most considerable Types of Christ are founded upon Allusions to it ; this of the red Heifer, all Sacrifices, and the Paschal Lamb. The Application of this Thought is to raise the Mind from such Objects of Sense to things above, and purify ourselves from dead Works, by the Merits of our Saviour, to follow him into the heavenly Sanctuary.

The *Cherubim*, plac'd to guard the Way of the Tree of Life, and shadowing the Mercy-seat, in the Tabernacle and Temple, and mention'd in *Ezekiel's Vision*, Chap. x. are literally, Oxen ; *Gehenna*, a Type of Hell-fire, *Matth. v.* is taken from the Valley of *Hinnom*, near *Jerusalem*, where the Bodies of dead Cattle were cast, and burnt ; in Heaven, *Rev. iv. 6, 9.* St. *John* describes four Beasts, like *Ezekiel's Cherubim*, giving Glory and Honour to him that sat upon the Throne ; Paradise, Hell-



Hell-fire, the Joys of Heaven, Objects of the most sacred Meditation, Motives of the most correct and devout Converse, are impress'd on the Mind, in the inspir'd Volumes, the highest Things by the highest Authority, under Images that occur frequently, some daily, in the Exercise of this Calling.

The Case of Meats forbidden under the Gospel, is to be resolv'd according to the Progress and Stages of the evangelical Dispensation. Christ declar'd, that not what goeth into, but what cometh out of the Man, defileth him, *Matthew* xv. 20. This was spoke of the *Pharisees* teaching for Doctrines of clean and unclean the Commandments of Men; that is, adding their Rules about them to the Law of *Moses*: he asserted his Right from God, however, to dispense with that Law, as in regard to the Sabbath; and accordingly, tho' he appointed little on this Head, before his death, because his Spirit was to *lead the Apostles into all truth, and be with them to the end of the world*; after his Resurrection, the Holy Ghost, in the *Acts*, inform'd *Peter*, in a Vision, that *no Creature was unclean*, commanding *him to kill and eat*, and the Apostles only forbid *to eat things offer'd to Idols (besides Blood and things strangled, Acts xv. 20.)* because the same

Persons were not to *partake of the Table of God, and the Table of Devils*, 1 Cor. x. 21. And where many were perplex'd and scrupulous, whether any Meat had been offer'd to, or design'd for idolatrous Sacrifices, St. *Paul* decides the doubt, and eases the Consciences of Believers, by a Caution only not to give just Offence to others, nor to eat what they knew, what was notoriously *for Idols*; and in other respects, to use what occur'd indifferently, asking no Question for Conscience sake, only *whether they eat or drank, to do all to the Glory of God*. As St. *Paul* has commanded us *to stand fast in the Liberty, wherewith Christ has made us free, and not be entangled again with the Toke of Bondage*; Gal. v. 1. no Christians can now enjoin their Brethren to abstain from certain Meats; for *every Creature of God is good, if used with Sobriety and Thanksgiving*.

It reflects an Honour to this Calling, that the Objects of it are so often mention'd in the Scripture as Instruments of the Providence, Blessing, or Vengeance of the Most High. It is thought worthy a distinct notice, that *Abraham was rich in Cattle, and Flocks, and Herds*, and that his Servant *dress'd a Calf for the three Strangers*, Gen. xviii. 6. This the Apostle makes an Inducement to Hospitality

talities, (a Virtue that was famous in this Island,) *Heb. xiii. 2. for thereby some have entertain'd Angels unawares.*

The Holy Ghost, the Inditer of the Scripture, esteem'd it worthy a particular Observation, that *the savoury Meat engaged the Blessing to Jacob*; to instruct us, that God conveys his Dispensations to us by what Circumstances he thinks proper: The Holy Ghost remarks, that the *largest Portion was set before Benjamin in Egypt*, to teach us, that we should study to make ourselves acceptable to God, in order to secure an improving Share in his favour: The Holy Ghost observes, *1 Sam. ix. 24.* that the Prophet order'd *the Shoulder to be set before Saul*, before he made him King, as an Emblem, in the Style of the Bible, that the *Government was to be upon his Shoulder.* The Holy Ghost remarks the daily Provision of *Solomon, thirty Oxen, a hundred Sheep*, besides other Articles, greater than that of any *European Monarch* in a Week; and *22000 Oxen offer'd at one Sacrifice*; *1 Kings iv. 22. 2 Chron. vii. 5.* The Holy Ghost thought it worth notice in the Bible, *Judg. xv. 1. Luke xv. 29, &c.* that a Kid was the most usual Treat, and has shewn in a variety of places, the manner of ordering the ancient Meals, the Bread, the Provision, the Rejoicings  
at



at Feasts, the Hour of dining at Noon; the Matter and Form of the Tables; the Place of Honour; the Custom of chusing a King, or Ruler of the Feast, mention'd in the Gospel; and at large, *Ecclus.* xxxii. 1. the Blessing or Grace; the Men and Women eating a-part, *Esth.* i. and other Texts. These and the like points repeated in the Bible, are design'd to shew all Men, that there is not one, even the meanest Incident, of their ordinary Callings, that ought not to be turn'd some way to a religious Use and Consideration.

The *Ring-streak'd Cattle* of Jacob, *Gen.* xxx. 35. is recorded as a Proof of his well-judg'd Philosophy, and God's Blessing upon it; he, and all the Patriarchs, dealing in Cattle by all Methods and Circumstances.

When God promis'd the *Jews* the Land of *Canaan*, the Expression he chose to influence their Duty and Gratitude was, that they should *eat the Fat of the Land*; and that is the Idea of Plenty and Riches, *Isa.* xxv. 6. *2 Kings* iv. 38. A Prophet, *Elishah*, the third, next to *Moses* in Dignity, did not think it below him to bid his Servant to *set on the great Pot, and seethe Pottage*, or boil Meat, *for the Sons of the Prophets*. God sets before his People the temporal Blessings they should enjoy, on their Piety: He allures them to  
Good-

Goodness, under a Parable of *the Feast of Wisdom*, in the *Proverbs*; to Repentance, by the Parable of *the fatted Calf to the returning Prodigal*; to embrace the Gospel, by the Parable of *the Nuptial Feast*; to Perseverance in Virtue, by a promise that *they shall sit down with the Patriarchs in the Kingdom of Heaven*, and be Guests at *the Marriage-Supper of the Lamb*. These Images, to which may be added, some of the Creatures that are represented as the four Ensigns of the Evangelists, and the Birth of Christ himself in an Ox's-Stall, at *Bethlehem*, do honour to this Calling, and what the Spirit of God observes is entitled to the regard of his Worshipers.

*Homer* is admir'd by the polite World, as the Father of poetic Wit; and he describes his Heroes killing and preparing their own Provision, — ἑσθλα, καὶ ἑδαι-  
ραν; he is particular on the reception given by *Eumeus* to *Ulysses*; and the like Circumstances in his Poems, look'd upon as the Model of Nature and fine Writing. This affords a double Lesson; one, that the Persons of this Calling should not suffer it to make their Thoughts and Manners unpolish'd; and another, that so long as *Homer* is part of the elegant World, they have his Warrant to cultivate the same Pretension. *Virgil* imitates his Master *Homer* on  
this

this Topic, especially in his Georgicks; the whole Boar on a *Roman* Table is a Common-place in many of their Poets: and the pastoral Life and Character of the first Princes and great Men, describ'd in the Classicks, make this not inconsiderable.

For an account of the Beasts mention'd in Scripture, *Bochart* is to be consulted; to deal in them is no reproach, for an Ass is once describ'd to speak more wisely than a Diviner; and *Æsop*, in displaying the Manners and Adventures of Mankind under those of other Creatures, instructs us, that the difference lies chiefly in our own Improvement of our Nature and Faculties. For there are Brutes and Savages among Men; and he that is *in honour without Understanding, is compar'd with the Beasts that perish*. God himself threatens to correct the Sins of Men *by wild Beasts*, as one of his Instruments: and he promises, that *when a Man does well, the Beasts of the Field shall be at peace with him*. Thus *Horace* makes Integrity a Defence against the Fierceness of Beasts, in his *Integer Vitæ*. The Prophets shadow out the future Peace and Happiness of the Church by these Figures, that then the *Child shall play with the Lion, and the Tyger and the Kid shall couch together*: resembling a Line in a Pastoral of *Virgil* to *Pollio*. *David* informs us, that *God feedeth the young Ravens that call*



*call upon him*, as he directed the *Ravens themselves to bring Meat to Elijah*; to confirm our Trust in God, when the usual Advantages of the World forsake us: he says, that the *Lions roaring after their Prey, do seek their Meat from God*, to give us a constant Impression of that Providence that *preserves*, according to the Scripture, or *pours its Anger on Man and Beast*, and can hurt or serve us each Moment in this, and every Article of our dependent Being.

The Objections, the Topicks of Lessening and Disgrace, incident to this Calling, are either ill-founded, or bear equally hard on others. That it is mean, is a Mistake; since, was this Body to unite and serve one another, on Maxims of the like Policy, and Fidelity as others, it might be as considerable; no Corporation of Trade or Commerce, that supplies the Necessities, and Comforts of Humane Life, is mean or despicable, especially if we consider, that the meanest Trades have been the Original of many eminent Persons and Families.

That it inspires Cruelty and Roughness of Behaviour, is either false, as particularly, when the Drovers are mistaken to be of this Profession, and their Misbehaviour imputed to them; or else a Misuse of this Calling, among others, which might and ought to be more reasonably apply'd. We do not hear or read of more Instances of Barbarity in this Calling than others; and

a Proof that it does not in itself tend to Inhumanity, is, that killing a Beast for the Use of Man is no Act of Cruelty ; if it be cruel to kill it, it is the same to eat it, as the Receiver and the Thief are Terms equivalent ; it is a Divine Charter as old as sacrificing, which began with *Adam*, and before him, in the *Lamb slain before the Foundation of the World*, e'er yet the *Garden was planted* ; and *Abram*, the Patriarchs, and other Examples in the Old Testament, who slew their own Cattle for common Use, as well as Sacrifice, take off from this Employ the Imputation of Cruelty. What therefore is not cruel, cannot tend to a Spirit of Cruelty : If you would find Instruments of Cruelty, look on those *Butchers*, or rather, those *Bulls of Basan*, who murder the Bodies and Lives, the Fortunes and Reputations, the Properties, the Families, and the Souls of Men ; there view the real Scenes of Cruelty, and let antient and modern History, and Politicks, Wars, Prosecutions, and Executions answer this Accusation. Scandal, Injustice, Oppression, Violence, is that Butchery, which only can blacken, and be effectually pernicious to Mankind : The Devil was such a *Murderer* from the Beginning ; and the like are all, who go about, seeking whom they may devour.

It is objected by some to this Calling, that they do not serve upon Juries : Nor do

do the Clergy, Physicians, Apothecaries, and many others ; for this may be an Exemption, a Privilege, not a Diminution ; and one Reason of this Appointment may be, that it is not their Office to be *Butchers of Men*, like some others, but of Beasts only. It is plain, that this Calling is esteem'd by the Law, and the Constitution, because the whole of both is preserv'd in writing, upon the Skins of Cattle.

This Calling instructs Men not to be brutal, by daily shewing them how Brutes are suffer'd to be treated ; it instructs them to be religious, by daily setting before them that Death, which is the Punishment of Sin ; it should inure them to have *Bowels of Mercy*, by teaching them in the Pain and Death of other Creatures, how God is *long-suffering* to themselves, and has spared them, while *they were in their Blood*, as the Scripture speaks, that is, in their Wickedness, before him, that *his Forbearance* might lead them to Repentance.

There is a Morality in every Particular of this Calling, like *Sampson's Riddle*, *Out of the Eater came forth Meat, and out of the strong Sweetness* ; that Charity to the Poor, and mutual Love and Kindness should accompany our Use of God's Creatures, *sending Portions to those for whom nothing is provided* ; and reflecting with the wise Man, that *better is a Dinner of Herbs, where Love is, than a stalled Ox,*



*and Hatred therewith. That the World is the Lord's, and the Fulness thereof; that all the Beasts of the Forest are his, and so are the Cattle on a Thousand Hills; that Men should offer to God Thanksgiving, and pay their Vows to the most High, who has declar'd, that he will not eat the Flesh of Bulls, nor drink the Blood of Goats, but to him that ordereth his Conversation aright will he shew his Salvation.*

It hourly alarms Men to fear him, who *can kill both Body and Soul in Hell; that to be carnally minded is Death, but to be spiritually minded is Life and Peace; that they ought to avoid the Sin of Israel, in longing after the Flesh-pots of Egypt, retaining a Desire of committing former Iniquities; Beware of the Injustice of Eli's Sons, who seiz'd rapaciously the Portion that was not their Right; the rash ungovern'd Heart of Nebuchadnezzar, who was driven among the Beasts for his criminal Hardness and Presumption; and especially to beware of the Name and Image of the Beast, declar'd in the Revelations so repugnant to the Image of God, the Seal of Humane Bliss and Perfection.*

It reminds Men that, *since without shedding of Blood there is no Remission,* they are to lay hold on the Sacrifice of Christ, and that no Excuses, like that of *buying a Yoke of Oxen* in the Gospel, will  
justify

justify in the Sight of God the Neglect of his Worship, and their own Duty; that not the *Calves of the Lips* only, but the *Heart*, is the Offering of God; that, tho' it is the Lot of Man to go forth to his Labour, and to his Work, until the Evening, he is not to labour so much for the Meat that perisheth, as for that which endures to everlasting Life; that the Care of the Immortal Soul, (which returns to God that gave it, while the Spirit of a Beast goeth downward to the Earth,) is the better Part, the one thing needful; and Preparation for Death is the true Employment of Life.

The Holy Day of Rest from all Worldly Labour is one sacred Season for that Devotion; which I would exhort all Persons of this Calling to dedicate to the immediate Service of God, and the Interest of the Soul; and not cut off the Blessings of Heaven on the ensuing Week, by violating the seventh Day in the Affairs of their usual Vocation; hearkening to the great Law-giver, *Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord.*

I shall here only hint, that the brightest and most eminent Stations in Church and State have been fill'd by the Sons and Kindred of Persons of this Calling: One of them, in particular, was the Founder of *Whitehall*, and *Christ-Church* in *Oxford*, and a Patron of Hospitality and Learned Men.

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Another very lately, Mr. *Cunn*, of this Profession himself, and of an illiterate Education, arriv'd to that known Skill in the Mathematicks, especially in Numbers, as to improve on Sir *I. Newton*, and invent a more commodious Method of Fractions, than the Learned before discover'd.

Men of low Callings might have been qualify'd for the first Stations, the Differences of Men arising chiefly from Education, and what is call'd Fortune, but is really Providence; and the greatest having been sometimes lower than the worst of them.

On the whole, in the Language of the Apostle, whatsoever things are right, and of good Report, think of those things: We are all to decline *the Sin, that does so easily beset us*, by the Dictate of the same Apostle, such Faults as are most chargeable on our Place in Life, or to which it is most obnoxious; and I cannot conclude more properly, than in the Words of the same Divine Writer: 2 Cor. xiii. 11. *Finally, Brethren, be perfect, be of good Comfort, be of one Mind, live in Peace, and the God of Love and Peace shall be with you: To whom, the Father, Son, and Holy Ghost, be all Honour, Glory, Dominion, and Praise for ever and ever. Amen.*